CAMBRIDGE
International Education

Syllabus

Cambridge O Level
Islamiyat 2058

Use this syllabus for exams in 2028.
Exams are available in the June and November series.
This syllabus is **not** available in all administrative zones.
Please check the syllabus page at **www.cambridgeinternational.org/2058** to see if this syllabus is available in your administrative zone.

Version 2

For the purposes of screen readers, any mention in this document of Cambridge IGCSE refers to Cambridge International General Certificate of Secondary Education.

Cambridge Pathway

Why choose Cambridge?

We work with schools worldwide to build an education that shapes knowledge, understanding and skills. Together, we give learners the confidence they need to thrive and make a positive impact in a changing world.

As part of the University of Cambridge, we offer a globally trusted and flexible framework for education from age 3 to 19, informed by research, experience, and listening to educators.

With recognised qualifications, high-quality resources, comprehensive support and valuable insights, we help schools prepare every student for the opportunities and challenges ahead.

Qualifications that are recognised and valued worldwide

From the world's top-ranked universities to local higher education institutions, Cambridge qualifications open doors to a world of opportunities.

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With over 160 years of experience in delivering fair, valid and reliable assessments to students worldwide, we offer a global, recognised performance standard for international education.

Your path, your way

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Learning with lasting impact

Cambridge learners build subject knowledge and conceptual understanding, and develop a broad range of skills, learning habits and attributes to help make them ready for the world.

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Bringing together a community of experts

We bring together the collective knowledge of experts and our diverse community of educators worldwide, supporting them to learn from one another and share ideas and information.

Tackling the climate crisis together

We believe that education is key to tackling the climate crisis. Together with Cambridge schools, we can empower young people with the skills and knowledge to take action on climate change, helping them be ready for the world.

School feedback: 'We think the Cambridge curriculum is superb preparation for university.'

Feedback from: Christoph Guttentag, Dean of Undergraduate Admissions, Duke University, USA

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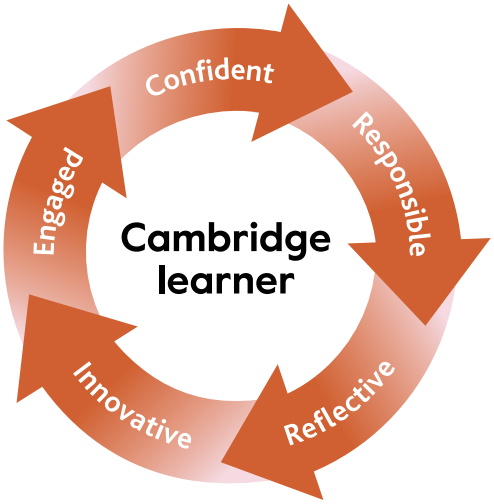
Important: Changes to this syllabus

For information about changes to this syllabus for 2028, go to page 29.

1 Why choose this syllabus?

Key benefits

Cambridge O Level is typically for 14 to 16 year olds and is an internationally recognised qualification. It has been designed especially for an international market and is sensitive to the needs of different countries. Cambridge O Level is designed for learners whose first language may not be English, and this is acknowledged throughout the examination process.



Our programmes promote a thorough knowledge and understanding of a subject and help to develop the skills learners need for their next steps in education or employment.

Cambridge O Level Islamiyat is accepted by universities and employers as proof of ability and understanding. The Cambridge IGCSE Islamiyat syllabus encourages students to develop lifelong skills and knowledge, including:

- an understanding of the importance of the major beliefs of Islam and of the early history of the Islamic community
- evaluation skills to understand how these beliefs impact on the daily lives and thoughts of Muslims around the world
- familiarity with the Qur'an and Hadith in Arabic.

Our approach in Cambridge O Level Islamiyat encourages learners to be:

confident in working with information and ideas – their own and those of others

responsible for themselves, responsive to and respectful of others

reflective as learners, developing their ability to learn

innovative and equipped for new and future challenges

engaged intellectually and socially, ready to make a difference.

School feedback: 'Cambridge O Level has helped me develop thinking and analytical skills which will go a long way in helping me with advanced studies.'

Feedback from: Kamal Khan Virk, former student at Beaconhouse Garden Town Secondary School, Pakistan, who went on to study Actuarial Science at the London School of Economics

Qualifications that are recognised and valued worldwide

Cambridge qualifications prepare and equip learners with the skills they need to thrive at university and beyond. The world's best higher education institutions recognise our qualifications and value the critical thinking skills, independent research abilities and deep subject knowledge that Cambridge learners bring.

We continually work with universities and colleges in every part of the world to ensure that they understand and accept our qualifications. Cambridge O Level provides a springboard to the Cambridge Advanced stage, as well as other post-16 routes. The combination of knowledge and skills in Cambridge O Level Islamiyat gives learners a solid foundation for further study. Candidates who achieve grades A* to C are well prepared to follow a wide range of courses including Cambridge International AS & A Level Islamic Studies, or the equivalent.

Many universities require a combination of Cambridge International AS & A Levels and Cambridge O Levels or equivalent to meet their entry requirements.

Learn more at **www.cambridgeinternational.org/recognition**

Supporting teachers

We believe education works best when teaching and learning are closely aligned to the curriculum, resources and assessment. Our high-quality teaching support helps to maximise teaching time and enables teachers to engage learners of all backgrounds and abilities.

We aim to provide the following support for each Cambridge qualification:

- Syllabus
- Specimen question papers and mark schemes
- Specimen paper answers
- Schemes of Work
- Example candidate responses
- Past papers and mark schemes
- Principal examiner reports for teachers

These resources are available on the School Support Hub at **www.cambridgeinternational.org/support**, our secure online site for Cambridge teachers. Your exams officer can provide you with a login.

Additional teaching & learning resources are also available for many syllabuses and vary according to the nature of the subject and the structure of the assessment of each syllabus. These can include ready-built lesson materials, digital resources and multimedia for the classroom and homework, guidance on assessment and much more. Beyond the resources available on the Schools Support Hub, a wide range of endorsed textbooks and associated teaching and learning support are available from Cambridge at **www.cambridge.org/education** and from other publishers. Resources vary according to the nature of the subject and the structure of the assessment of each syllabus.

You can also contact our global Cambridge community or talk to a senior examiner on our discussion forums.

Sign up for email notifications about changes to syllabuses, including new and revised products and services, at **www.cambridgeinternational.org/syllabusupdates**

Professional development

Find the next step on your professional development journey.

- **Introduction courses** – An introduction to Cambridge programmes and qualifications. For teachers who are new to Cambridge programmes or new to a specific syllabus.
- **Focus on Teaching courses** – These are for teachers who want to explore a specific area of teaching and learning within a syllabus or programme.
- **Focus on Assessment courses** – These are for teachers who want to understand the assessment of a syllabus in greater depth.
- **Marking workshops** – These workshops help you become more familiar with what examiners are looking for, and provide an opportunity to raise questions and share your experiences of the syllabus.
- **Enrichment Professional Development** – Transform your approach to teaching with our Enrichment workshops. Each workshop focuses on a specific area of teaching and learning practice.
- **Cambridge Professional Development Qualifications (PDQs)** – Practice-based programmes that transform professional learning for practicing teachers. Available at Certificate and Diploma level.

For more information visit **www.cambridgeinternational.org/support-and-training-for-schools**

Supporting exams officers

We provide comprehensive support and guidance for all Cambridge exams officers.
Find out more at: **www.cambridgeinternational.org/eoguide**

2 Syllabus overview

Aims

The aims describe the purposes of a course based on this syllabus.

The aims of the syllabus are to enable candidates to:

- acquire a knowledge of the major sources of Islam, its main beliefs and its early history
- develop an enquiring approach to the study of Islam
- identify and explore the religious, historical and moral questions raised in the material they study.

We are an education organisation and politically neutral. The contents of this syllabus, examination papers and associated materials do not endorse any political view. We endeavour to treat all aspects of the exam process neutrally.

Assessment overview

All candidates take **two** written papers and answer in English. Both papers must be taken for the candidate to be awarded a grade. Candidates are eligible for grades A* to E.

All candidates take:	
Paper 1	1 hour 30 minutes 50%
50 marks	
Paper 1 contains **five questions** of which candidates must answer **Question 1**, **Question 2** and **two** others	

and:	
Paper 2	1 hour 30 minutes 50%
50 marks	
Paper 2 contains **five questions** of which candidates must answer **Question 1, Question 2** and **two** others.	

Information on availability is in the **Before you start** section.

This O Level syllabus shares content with other Islamiyat syllabuses. For further support see the School Support Hub for IGCSE Islamiyat. Textbooks endorsed to support IGCSE Islamiyat are suitable for use with this syllabus.

Assessment objectives

Candidates should be able to demonstrate that they have closely studied the topics set. They should be able to:

AO1: Recall, select and present relevant facts from the main elements of the faith and history of Islam

AO2: Demonstrate understanding of their significance in the teachings of Islam and in the lives of Muslims.

The following two grids give descriptions of the expected levels of response in the examination, and the marks allocated in the parts of Questions 1 (8 marks) and Questions 2–5 (14 marks).

Levels of response

AO1: Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Marks Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Weighting for assessment objectives

The approximate weightings allocated to each of the assessment objectives (AOs) are summarised below.

Assessment objectives as a percentage of the qualification

Assessment objective	Weighting in IGCSE %
AO1 Recall, select and present	68
AO2 Understanding	32
Total	100

3 Subject content

This syllabus gives you the flexibility to design a course that will interest, challenge and engage your learners. Where appropriate you are responsible for selecting resources and examples to support your learners' study. These should be appropriate for the learners' age, cultural background and learning context as well as complying with your school policies and local legal requirements.

Candidates should study the whole of the syllabus.

5.1 Paper 1

1 Major themes of the Qur'an

Three groups of passages are set for close study. These relate to the themes of:

- God in himself
- God's relationship with the created world
- God's Messengers.

Candidates should explore:

- the major theme or themes of the Qur'an that appear in each passage, and
- the importance of these themes in the lives of Muslims today.

Candidates should study the passages in a recognised English translation, but with reference to the original Arabic text. In the examination passages will be set in both Arabic and English. Candidates should demonstrate knowledge of the original as well as the translation.

Appendix 1 lists the passages for examination in 2028. These are reviewed periodically and may change.

2 The history and importance of the Qur'an

Candidates should study:

- the revelation of the Qur'an to the Prophet (pbuh) between the years 610 and 632
- the account of the compilation of the Qur'an under the Rightly Guided Caliphs
- the major themes of the Qur'an as contained both in the passages set for special study and in other similar passages
- the use of the Qur'an in legal thinking, and its relationship with the Hadiths, consensus (ijma') and analogy (qiyas)
- its significance as the basis of all thought and action in Islam.

3 The life and importance of the Prophet Muhammad (pbuh)

Candidates should study:

- the main events of the Prophet's life from his birth to his call to prophethood
- the main events of his activities in Makka and his experiences with his opponents
- the main events of his activities in Madina, his leadership of the community there and his conflicts with the Makkans and others
- his actions and character
- the importance of his actions as examples for Muslim individuals in their personal conduct and relations with others including women and non-Muslims
- the importance of his actions as examples for Muslim communities in their relations with other states
- his significance as Seal of the Prophets and last Messenger of God.

Candidates should be able to give accounts of the main events of the Prophet's life, and his significance in Muslim beliefs. They should also be able to explain the importance of his actions and experiences in the history and beliefs of Islam, particularly in the way they provide examples for present day Muslim individuals and communities.

In the examination, there will be **either one or two questions** on this topic.

4 The first Islamic community

Candidates should study:

- the Prophet's wives
- his descendants, including his children, grandchildren and the direct line recognised among Shi'a Muslims as Imams
- his leading Companions, including the Ten Blessed Companions, his Scribes, the major characters who surrounded him in his ministry, the Emigrants and Helpers, and the four Rightly Guided Caliphs during his lifetime. (Note that the period of the Rightly Guided Caliphs' rules after the time of the Prophet (pbuh) is included in the syllabus under Paper 2.)

Candidates should know the names of the main characters who lived with and near the Prophet (pbuh), and the significant facts of their lives. They should also be able to explain the importance of their actions and experiences in the history and beliefs of Islam.

In the examination, there will be either one or two questions on this topic.

5.2 Paper 2

1 Major teachings in the Hadiths of the Prophet

Two groups of passages are set for close study. These relate to:

- individual conduct
- life in the community.

Candidates should study the teachings contained in each passage about what Muslims should believe and how they should act.

Candidates should study the passages with reference to the original Arabic text as well as the English translation. In the examination, passages will be set in both Arabic and English.

Appendix 2 contains the passages for examination in 2028. These are reviewed periodically and may change.

2 The history and importance of the Hadiths

Candidates should study:

- the history of the compilation of the Hadiths
- the earliest collections
- the main musnad and musannaf collections
- the main compilers and their activities
- the methods based on examination of the chain of transmitters (isnad) and the text (matn) of a Hadith to test the reliability of the Hadith
- the main features of the six collections of Sunni Hadiths and the four collections of Shi'a Hadiths
- the major themes of the Hadiths as these are contained both in the passages set for special study and in other similar passages
- their use in legal thinking, and their relationship with the Qur'an, consensus (ijma') and analogy (qiyas)
- their significance in thought and action in Islam.

3 The period of rule of the Rightly Guided Caliphs and their importance as leaders

Candidates should study:

- the main events of the rules of the four Caliphs
- their policies in maintaining and expanding the state
- their approaches to leading the community
- their main achievements
- the main difficulties they encountered
- their significance as examples of leadership
- the importance of their rules as models for government today
- their importance as examples for Muslim communities in their relations with other states.

(Note that the lives and activities of the Caliphs during the Prophet's lifetime are included in the syllabus under Paper 1.)

Candidates should know the main events of the rules of the four Caliphs, and should explore the significance of these events for the early and later history of Islam. They should also understand the importance of their rules as examples for later times.

In the examination, there will be **either one or two questions** on this topic.

4 The Articles of Faith and the Pillars of Islam

Candidates should study:

- the Six Articles of Faith:
  - God, including what Muslims believe about him
  - angels, their nature and duties
  - books, their contents and purpose
  - prophets, their character and function
  - God's predestination and decree, its meaning and significance
  - Resurrection and the last day, the main events and its significance.
- Jihad in its range of meanings, physical, mental and spiritual.
- the Five Pillars of Islam:
  - the declaration of faith, shahada, including the significance of what it contains
  - prayer, salat, including preparations, its performance and importance, congregational prayers on Fridays and festivals, times of prayer, the place of prayer, private prayer, delayed prayer
  - alms-giving, zakat, how it is performed and its significance in the community
  - fasting, sawm, including the way it is observed, its significance and those exempted
  - pilgrimage, hajj, including the main observances involved and their significance.

Candidates should know about each of these beliefs and observances, and should also understand their significance in the faith and action of individual Muslims and of Muslim communities.

In the examination, there will be **either one or two questions** on this topic.

Faculty feedback: 'Understanding how and why our climate is changing and providing the knowledge and skills to explore the challenges plays a key role in every student's education.'

Feedback from: Dr Amy Munro-Faure, Head of Education and Student Engagement of Cambridge Zero

4 Appendix 1: Passages from the Qurʾan for special study

Allah in himself

1 Sura 2.255

اللّهُ لاَ إِلـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاء وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

2 Sura 6.101–103

بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ذَلِكُمُ اللّهُ رَبُّكُمْ لا إِلـهَ إِلاَّ هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلى كُلِّ شَيْءٍ وَكِيلٌ

لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

3 Sura 41.37

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

4 Sura 42.4–5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

5 Sura 112

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

Allah's relationship with the created world

6 Sura 1

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ

الرَّحْمـنِ الرَّحِيمِ

مَـالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

اهدِنَـــا الصِّرَاطَ المُستَقِيمَ

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

7 Sura 2.21–22

يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً وَالسَّمَاء بِنَاء وَأَنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ لِلّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

8 Sura 96.1–5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

9 Sura 99

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

وَقَالَ الْإِنسَانُ مَا لَهَا

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

بِأَنَّ رَبَّكَ أَوْحَى لَهَا

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: ‘What is the matter with her?’, 4. On that day will she declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom’s weight of good see it! 8. And anyone who has done an atom’s weight of evil shall see it.

10 Sura 114

قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَ النَّاسِ

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

Allah's Messengers

11 Sura 2.30–37

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

وَعَلَّمَ آدَمَ الأَسْمَاء كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاء هَـؤُلاء إِن كُنتُمْ صَادِقِينَ

قَالُواْ سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّا أَنبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood? – whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

12 Sura 6.75–79

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لا أُحِبُّ الآفِلِينَ

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَآ أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

13 Sura 5.110

إِذْ قَالَ اللّهُ يَا عِيسى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُواْ مِنْهُمْ إِنْ هَذَا إِلاَّ سِحْرٌ مُّبِينٌ

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

14 Sura 93

وَالضُّحَى

وَاللَّيْلِ إِذَا سَجَى

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

وَوَجَدَكَ ضَالًّا فَهَدَى

وَوَجَدَكَ عَائِلًا فَأَغْنَى

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

15 Sura 108

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

5 Appendix 2: Hadiths for special study

These Hadiths are all recorded by al-Bukhari or by Muslim in their Sahih collections, many of them by both.

1 ’الدِّينُ النَّصِيحَةُ.‘ قُلْنَا: لِمَنْ؟ قَالَ: ’لِلهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.‘

‘Religion is sincerity.’ We said: ‘To whom?’ The Prophet said: ‘To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.’

2 لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

None of you believes until he wants for his brother what he wants for himself.

3 مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَومِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَومِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

4 أَنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلاَلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئاً، أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

5 كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ؛ وَتُعِيْنُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ؛ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ؛ وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلاَةِ صَدَقَةٌ؛ وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

Every person’s every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.

6 مَنْ رَأَى مِنْكُمْ مُنكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ.

Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.

7 قِيْلَ: يَا رَسُولَ اللهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللهِ (صَلَّى الله عَلَيهِ وسَلَّمَ): 'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيْلِ اللهِ بِنَفْسِهِ وَمَالِهِ.'

It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'

8 قَالَ رَسُولُ اللهِ (صَلَّىَ اللهُ عَلَيهِ وسَلَّمَ): 'مَا تَعُدُّهْنَ الشَّهِيْدَ فِيْكُمْ؟' قَالُوْا: يَا رَسُولَ اللهِ مَنْ قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيْدٌ. قَالَ: 'إِنَّ شُهَدَاءَ أُمَّتِيْ إِذاً لَّقَلِيْلٌ! مَنْ قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيْدٌ، وَمَنْ مَاتَ فِي سَبِيْلِ اللهِ فَهُوَ شَهِيْدٌ، وَمَنْ مَاتَ فِي الطَّاعُوْنِ فَهُوَ شَهِيْدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيْدٌ.'

The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'

9 مَا أَكَلَ أَحَدٌ طَعَاماً قَطُّ خَيْراً مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ.

No one eats better food than that which he eats out of the work of his hand.

10 السَّاعِيْ عَلَىَ الأَرْمَلَةِ وَالْمِسْكِيْنِ كَالْمُجَاهِدِ فِي سَبِيْلِ اللهِ، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ.

One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.

11 'أَنَا وَكَافِلُ الْيَتِيْمِ فِي الْجَنَّةِ هَكَذَا.' وَقَالَ بِأِصْبَعَيْهِ السَّبَّابَةِ وَالوُسْطَى.

'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.

12 بَعَثَ رَسُولُ اللهِ (صَلَّىَ اللهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوْسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مِّنْهُمَا عَلَى مِخْلاَفٍ. ثُمَّ قَالَ: 'يَسِّرَا وَلاَ تُعَسِّرَا وَبَشِّرَا وَلاَ تُنَفِّرَا.'

The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'

13 إِنمَّا مَثَلُ صَاحِبِ القُرآنِ كَمَثَلِ صَاحِبِ الإِبلِ المُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

14 رَحِمَ اللهُ رَجُلاً سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

15 لاَ يَرْحَمُ اللهُ مَنْ لاَ يَرْحَمُ النَّاسَ.

God will not show mercy to him who does not show mercy to others.

16 المُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنِ اِشْتَكَى عَيْنُهُ اِشْتَكَى كُلُّهُ، وَإِنِ اِشْتَكَى رَأسُهُ اِشْتَكَى كُلُّهُ.

The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.

17 الحَيَاءُ لاَ يُأْتِي إِلاَّ بِخَيرٍ.

Modesty produces nothing but good.

18 لاَ يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِن خَرْدَلٍ مِن إِيمَانٍ، وَلاَ يَدْخُلُ الجَنَّةِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِن خَرْدَلٍ مِن كِبْرٍ.

He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

19 الدُنْيَا سِجْنُ المُؤْمِنِ وَجَنَّةُ الكَافِرِ.

The world is the believer's prison and the unbeliever's paradise.

20 إِنَّ اللهَ لاَ يَنْظُرُ إِلَى صُوَرِكُم وَلاَ أَمْوَالِكُم، وَلَكِنْ يَنْظُرُ إِلَى قُلوبِكِمُ وَأَعْمَالِكُم.

God does not look at your forms and your possessions, but he looks at your hearts and your deeds.

6 Details of the assessment

All candidates take two written papers and answer in English. Both papers must be taken for the candidate to be awarded a grade. Candidates are eligible for grades A* to G.

Paper 1 1½ hours

Paper 1 contains **five questions** of which candidates must answer **Question 1**, **Question 2** and **two** others.

1 *Major themes of the Qur'an:* **Three** passages will be set from the list in Appendix 1, of which candidates may choose any two. [8 marks]

2 *The history and importance of the Qur'an:* This question is usually set in more than one part, and requires an essay length answer. [14 marks]

3 *The life and importance of the Prophet Muhammad (pbuh):* **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

4 *The first Islamic community:* **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

Total mark = 50

Paper 2 1½ hours

Paper 2 contains **five questions** of which candidates must answer **Question 1**, **Question 2** and **two** others.

1 *Major teachings in the Hadiths of the Prophet:* **Four** passages are set from the list in Appendix 2, of which candidates may choose any **two**. [8 marks]

2 *The history and importance of the Hadiths:* This question is usually set in more than one part, and requires an essay length answer. [14 marks]

3 *The period of rule of the Rightly Guided Caliphs and their importance as leaders:* **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

4 *The Articles of Faith and the Pillars of Islam:* **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

Total mark = 50

7 What else you need to know

This section is an overview of other information you need to know about this syllabus. It will help to share the administrative information with your exams officer so they know when you will need their support. Find more information about our administrative processes at **www.cambridgeinternational.org/eoguide**

Before you start

Previous study

We recommend that learners starting this course should have studied a broad curriculum such as the Cambridge Lower Secondary programme or equivalent national educational framework.

We do not expect learners starting this course to have previously studied Islamiyat, Islamic Studies or Religious Studies..

Guided learning hours

We design Cambridge O Level syllabuses to require about 130 guided learning hours for each subject. This is for guidance only. The number of hours a learner needs to achieve the qualification may vary according to each school and the learners' previous experience of the subject.

Availability and timetables

All Cambridge schools are allocated to one of six administrative zones. Each zone has a specific timetable. Find your administrative zone at **www.cambridgeinternational.org/adminzone**. This syllabus is **not** available in all administrative zones. Cambridge O Levels are available to centres in administrative zones 3, 4 and 5.

You can view the timetable for your administrative zone at **www.cambridgeinternational.org/timetables**

You can enter candidates in the June and November exam series.

Check you are using the syllabus for the year the candidate is taking the exam.

Private candidates can enter for this syllabus. For more information, please refer to the *Cambridge Guide to Making Entries*.

Combining with other syllabuses

Candidates can take this syllabus alongside other Cambridge International syllabuses in a single exam series. The only exceptions are:

- Cambridge O Level Islamic Studies (2068)
- Cambridge IGCSE Islamiyat (0493)
- syllabuses with the same title at the same level.

Cambridge O Level, Cambridge IGCSE and Cambridge IGCSE (9–1) syllabuses are at the same level.

Making entries

Exams officers are responsible for submitting entries. We encourage them to work closely with you to make sure they enter the right number of candidates for the right combination of syllabus components. Entry option codes and instructions for submitting entries are in the *Cambridge Guide to Making Entries*. Your exams officer has access to this guide.

Exam administration

To keep our exams secure, we produce question papers for different areas of the world, known as administrative zones. We allocate all Cambridge schools to an administrative zone determined by their location. Each zone has a specific timetable.

Some of our syllabuses offer candidates different assessment options. An entry option code is used to identify the components the candidate will take relevant to the administrative zone and the available assessment options.

Support for exams officers

We know how important exams officers are to the successful running of exams. We provide them with the support they need to make entries on time. Your exams officer will find this support, and guidance for all other phases of the Cambridge Exams Cycle, at **www.cambridgeinternational.org/eoguide**

Retakes

Candidates can retake the whole qualification as many times as they want to.

Learn more about retake entries, including definitions and information on entry deadlines, at **www.cambridgeinternational.org/retakes**

To confirm what entry options are available for this syllabus, refer to the *Cambridge Guide to Making Entries* for the relevant series. Regulations for carrying forward component marks can be found in the *Cambridge Handbook* for the relevant year of assessment at **www.cambridgeinternational.org/eoguide**

Language

This syllabus and the related assessment materials are available in English only.

Accessibility and equality

Syllabus and assessment design

At Cambridge we recognise that our candidates have highly diverse socio-economic, cultural and linguistic backgrounds, and may also have a variety of protected characteristics. Protected characteristics include special educational needs and disability (SEND), religion and belief, and characteristics related to gender and identity.

We follow accessible design principles to make our syllabuses and assessment materials as accessible and inclusive as possible. We review language accessibility, visual resources, question layout and the contexts used in questions. Using this approach means that we give all candidates the fairest possible opportunity to demonstrate their knowledge, skills and understanding.

Access arrangements

Our design principles aim to make sure our assessment materials are accessible for all candidates. To further minimise barriers faced by candidates with SEND, illness or injury, we offer a range of access arrangements and modified papers. This is the principal way in which we comply with our duty to make 'reasonable adjustments', as guided by the UK Equality Act 2010.

Important:

Requested access arrangements should be based on evidence of the candidate's barrier to taking an assessment and should also reflect their normal way of working. For Cambridge to approve an access arrangement, we need to agree that it constitutes a reasonable adjustment and does not affect the security or integrity of the assessment. This is explained in section 1.3 of the *Cambridge Handbook* **www.cambridgeinternational.org/eoguide**

Applying for access arrangements

- Details of our standard access arrangements and modified question papers are available in section 1.3 of the *Cambridge Handbook* **www.cambridgeinternational.org/eoguide**
- Centres are expected to check the availability of access arrangements and modified question papers at the start of the course. Check the *Cambridge Handbook*, the assessment objectives listed in the syllabus document and, where applicable, any access arrangement restrictions listed in the syllabus document.
- Contact us at the start of the course to find out if we can approve an access arrangement that is not listed in the *Cambridge Handbook*.
- All applications should be made by the deadlines published in the *Cambridge Handbook*.

After the exam

Grading and reporting

Grades A*, A, B, C, D or E indicate the standard a candidate achieved at Cambridge O Level.

A* is the highest and E is the lowest. 'Ungraded' means that the candidate's performance did not meet the standard required for grade E. 'Ungraded' is reported on the statement of results but not on the certificate.

In specific circumstances your candidates may see one of the following letters on their statement of results:

- Q (PENDING)
- X (NO RESULT).

These letters do not appear on the certificate.

On the statement of results, Cambridge O Level is shown as GENERAL CERTIFICATE OF EDUCATION ORDINARY LEVEL.

On certificates, Cambridge O Level is shown as General Certificate of Education.

How students and teachers can use the grades

Assessment at Cambridge O Level has two purposes:

1 to measure learning and achievement

The assessment confirms achievement and performance in relation to the knowledge, understanding and skills specified in the syllabus.

2 to show likely future success

The outcomes help predict which students are well prepared for or likely to be successful in a particular course or career.

The outcomes help students choose the most suitable course or career.

Changes to this syllabus for 2028

The syllabus has been updated. This is version 2, published April 2026.

You must read the whole syllabus before planning your teaching programme. We review our syllabuses regularly to make sure they continue to meet the needs of our schools. In updating this syllabus, we have made it easier for teachers and students to understand, keeping the familiar features that teachers and schools value.

There are no significant changes which affect teaching. This syllabus has been reformatted. There are no changes to the content or assessment.

Changes to version 2 of the syllabus, published April 2026

Changes to syllabus content	• The Assessment overview has been updated.

Syllabuses and specimen materials represent the final authority on the content and structure of all of our assessments.

With a Customer Services team available 24 hours a day, 6 days a week, and dedicated regional teams supporting schools in 160 countries, we understand your local context and are here to guide you so you can provide your learners with everything they need to prepare for Cambridge O Level.

Quality management

We are committed to providing exceptional quality. In line with this commitment, our quality management system for the provision of international education programmes and qualifications for students aged 5 to 19 is independently certified as meeting the internationally recognised standard, ISO 9001:2015. Learn more at **www.cambridgeinternational.org/about-us/our-standards/**

We are committed to making our documents accessible in accordance with the WCAG 2.1 Standard. We are always looking to improve the accessibility of our documents. If you find any problems or you think we are not meeting accessibility requirements, contact us at **info@cambridgeinternational.org** with the subject heading: Digital accessibility. If you need this document in a different format, contact us and supply your name, email address and requirements and we will respond within 15 working days.

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